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of fact and more of interpretation. He was one of a party of American journalists invited by the English government to visit the centers of war activity and the battle fronts. If all the members were as thoroughly convinced of the greatness and the nobility of Britain as Mr. Towne, the courtesy of the British authorities was amply rewarded.

If anybody has listened believingly to the misrepresentations of German origin regarding Britain's motives and endeavors, the reading of these two books will speedily and thoroughly convince him of the error of his ways.

**The Prophecies of Daniel.** By A. L. Kip. New York: Knickerbocker Press, 1919. Pp. iii+244.

This is the product of new thought, falsely so called. It is the strangest jumble of truth and error that ever came to the reviewer's attention. The writer of the book is thoroughly familiar with the current historical interpretation of the Book of Daniel, and accepts it fully. He realizes, in his own language, that "most of the prophecies of Daniel are nothing more than history put into a prophetic form." He accepts Daniel as a pamphlet for the Maccabean period. Yet notwithstanding this, he insists upon a further application of the materials of the book, and finds our old friend "double meaning" playing a very large part in the text. The sort of thing that "double meaning" leads to will be illustrated by such a sentence as this: "Sheep and goats correspond to the love of social intercourse, as is shown by their remarkably gregarious nature, a sheep corresponding to an emotional love of social intercourse or to the social exchange of feelings, and a goat to an intellectual love of social intercourse or to the social exchange of thoughts. Hence sheep and goats stand in the Bible for emotional and intellectual loves for others, and for good affections in general." Enough said!

**The Gospel of the Cross.** By J. R. Coates, C. H. Dodd, W. F. Halliday, Malcolm Spencer, and Olive Wyon. New York: Macmillan, 1918. Pp. xv+163. \$2.25.

This is a "message" in the true sense of the word, for the writers are earnestly convinced of the urgency of what they have to say and they state the distinct truth of the cross clearly and forcefully. There are eight chapters. The first shows the setting of the cross in the experience of the first Christians. "The Crucified controlled these men." The second chapter tells the story of the death of Christ, not as mere narrative, but showing how he attained "Resurrection through Crucifixion." Then the place of the cross in the experience of Paul is set forth vividly. The fourth chapter shows the varieties in the early experience of the Christians as it is seen in Hebrews, I Peter, and the Fourth Gospel. The fifth chapter is a discussion of the meaning of Christian salvation which is full of rare insight and accurate description. A discriminating discussion of the relation of salvation and suffering follows. The seventh chapter sets forth the manner in which the cross reveals the heart of God, and the last section is concerned with the marks of Jesus in the disciple, among which the chief is the renewal of the cross in the daily life of those who follow him.

The writers are remarkably at one in their style if the chapters are of composite authorship. There is a glossary of terms added to the book and also a short but quite adequate bibliography.

The writers of this book have surely chosen the most important factor in the Christian message. The meaning of sacrifice ought to be clearer than it ever was before since the Great War has called for such expenditure of life in the service of the ideal as never was seen before. The supreme item in Christianity is the cross of Christ. That truth is declared here with unusual earnestness. The book is a contribution to our Christian thinking.